

Defended

A Methodical Synopsis of it

As it is Received and Practised in the CHURCH of Scotland.

SCOTLAND

**Established by the Confession of Faith, and Declaration of the
Liberation of the Kirk.**

**Concordant with the Catechism, and the Sacraments, and
the Divine Ordinances, Administered and Fulfilled may be
Served in the CHURCH.**

By BRITANNUS PHILOPRUDENS

1 Cor. 14. 40. Let all things be done Decently, and in Order.
*Bernard. Sup. Cant: Orde rebus & modum, & decorum, & perpetuum
ten quaque tribuit.*

*Plutar. præcep. polit: Est pulcherrima & utilissima Disciplina diligenter
adherentem esse Rectoribus, etiamque opibus & Gloriamque Inferiores.*

Seneca. Octavo. 110. Quicquid excedit modum, pondus insatiable lass.

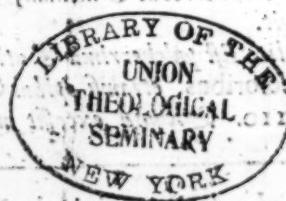
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ADVERTISEMENT

Take here an Index of those Records out of which the substance of
the ensuing Description is gathered, Viz.

- 1 The Confession of Faith, and formes of Discipline used in the English Congregations at Geneva, approuen by the Church of Scotland.
- 2 The Confession of Faith prepared by the Protestants of Scotland Anno 1560. Ratified in the first Parliament of K: J: 6. and by Act Assem: 1638. ss: 16.
- 3 The Books of Discipline, approuen by Act: Ass: Glasg: Apr: 24 1581 and ratified Act Ass: 1638. ss: 16.
- 4 The Acts of the Generall Assemblies of the Church of Scotland.
- 5 The Westminster Assembly's Propositions and Directory for Church Government and Ordination of Ministers approuen: Act: Ass: 1645. ss: 16.
- 6 The Westminster Assembly's Confession of Faith, approuen by the Church of Scotland, Act: Ass: 1647. 23: and ratified in Parl: of K: W: and Q: M: June 1649.

Datum Britannopolis 1711 COMMUNIATI
Martij. 28: 1695.



Presbyterian Government described.

IN proposing a Scheme of Presbyterian Government, we intend not thereby to carp or cavil at others, whose Light or Conscience sways them to be of a different Sentiment, but modestly to offer such a Plan of Government of it, as it may conspicuously appear to be comely and venerable, at least not so black and odious, as some immoderate Spirits are industriously employed to misrepresent and traduce, following this devilish Maxim, *fortior columnaris, quid adheritis.* It is sufficiently known in the World, that there have been clamorous contests and long contended virulent debates, about Church Government, specially among us in Britain; The LORD send a healing Spirit, and put a final Period to our dolorous dissensions, *Amen.*

The main difference in this point lies not so much anent the thing in general, whether there should be *Government in the Church*, all agree, & consent that this is necessary and clearly *scriptural*, determined in the Scripture; But when they compare *Models* and *Forms*, then the particular Spirit and *Model* of Government, here each Competitor partie contends *quam pro aris*, that, that Specifick Model only which they severally conceive is according to the word of GOD, should be applauded and universally acquieced in.

In prosecution of what is proposed take the *Complexion and Constitution of Presbyterian Government*, in their ensuing *Theses* or *Articles* gathered from their own *Authentick Records*.

1. Article. GOD hath a *Church* in the World *Militant* amidst many dangers and difficulties which is principally under his own Inspection, Providence and protection, and by His Revealed Will, is committed to the care *Oeconomic* and defence of *Civil Magistrates* and *Ecclesiastick Ministers*, who conjunctly and severally in their respective different *Spheres*, are to fulfill their several Commissions in the improvement and use of their several Talents of power, Authority, &c. For his Glory, and the Good of his Espoused Church, as they shall be answerable to Him in the day of Accounts. 2. B: disc: p: 72, 73, After: Conf: C: 23.



Presbyterian Government described

At no Societie can subsist without Government, Laws, and Policy; and consequently neither without persons regularly vested with Authority and power, to make the same effectual for the Good and Immolument of the Communite, So the Infinity Wise and Good GOD, hath copiously provided all things of the like nature requisite for the pious and peaceable *Communion of Saints*, whose Laws and constitutions being duly obserued, the Church of GOD may be a corneley, pure and orderly Society; *Saints* *Requisitions* are for Laws and Goverment, that the Common well and publick peace may be promoved and preserued, *Military Men* are for their *Martial Lawes* and severe Discipline in their Hosts and Armies, yea every incorporation, be it of *Mercenariis* or the like, finds a necessarie of Rule and Order, and is there not a partie of Reason, if not far more, why there should be Good Government and Discipline in the Church which is the *City of GOD*, who is not a GOD of confusion, but of Order, and hath expecially injoined that all things be done decently and in-order. *General form of Discipline*

3. The Sacred *Laws and Canons* which are to be the supreme Standard and Touch Stone of Ecclesiastick *Rules and Decrees*, are contained in the *Scriptures*, from whence no sort of Church Courts or Officers are to recede *ab aliis iuribus* in their *Constitutions or Determinations*, hence what overholt Adventures any person or party may make either in the Generation of new Officers, Ordinances or Canons in the Church, not agreeable and warranted by the Divine Scripture, they are *profecti* to be repudiated *caso and nulli*, and to obtain adduced the Churches acceptation or Approbation, 1. B. *disc.* 72. 74. K. 1. Conf. 42. 21. A. Conf. C. 1. art. 6. 10. 11. 12. The *Mediator CHRIST*, is the sole Head and Magistrate of the Church, and to him doth this peculiar *Prerogative* appertain, for he redemeed her with his blood, and he only can exalt and insigne the *Catholic Church* into vital operations by his ever flowing benign influence; as being that *Mystick Body* of Spiritually united Members, wherof He is the High and Holy Head, wherefore all power is given to Him in Heaven and Earth, [see *Scripture* now of his *Ecclesiastick Kingdom or Regency* but of His *Mediatorial Supremacy*] being delegated by the Father, to employ the same for the use of the Church, but under CHRIST there is no delegated *Viceroy*, having *laws* *fixed* *of the Church*, which is inconceivable to imagine, as difficult as to admit, neither ought any to assume a *legislative power* of framing *Laws* or *Canons* to be imposed upon his subjects, explain and execute his Laws and

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and Statutes, his authorized Officers may and must according to the orders he hath prescribed them, but it is ~~unjustly~~ ^{improperly} ~~supposit.~~ afflicting a Capital crime, if any proceed beyond his Limit. 2. B. disc. 72. K. I. Cap. 1. Art. 17. A/c: Conf. C: 25.

5. From this Fountian of all power, is derived unto Church Officers, that Power and Authority, in the Virtue whereof they may and ought to exercise their Ministerial Functions, as GOD doth call and post them in His Providence: Hence the solemn Charges, Commands, Censures, &c. Which they execute & apply are always and only in the Name & Authoritie of this their Lord and Master and not only the ~~executio~~ potestas, Rights and Authoritie, for intermeddling ~~executio~~ in sacred things, but also the ~~executio~~ potentia, Abilities ~~executio~~, qualifying them for their Office comes from his favour and fulnes.

6 As the Roman Catholic pretence of a visible vicarious Monarch, is, necessarily, to be abjured, neither can the Morallian Democracy be received, which cannot well avoid Ambiguity and confusion, where all are promiscuously and reciprocally the Rulers and the Ruled; therefore these two extremes being both quarelable, Presbyterian Arminianism, headed by the Mediator [the only Monarch of the Church, as said is], seems to be that most tempered mode of Government, most favoured by the Scriptures, & is moderately and wisely manadged by the Reformed. In every probability may be sustained with more Universal favor among them. 202. 1st. ps. 107.

7. That Power which the Mediator hath dispensed unto his Officers, by his will and Wisdom shewed in such a full pointe, as that they are all made *Pets* in Power and Authority, none being *superior* in Order, degree, or Jurisdiction to another, but all subject and accountable to the *Apostle*, and *Bishop* of Souls, whose *Stewards*, *Servants* and *Ministers* they are having and holding their Commission alone from him. Whence all *Popery* or *Lordly Magisterial* Power among Gospel Ministers, is utterly to be avoided and abandoned, as being not by *Divine disposition*, but *Human composition*. *Act. A. D.* Dimd: 1580. 2. B: Disc: 72-74. *Act. A. S. D.* 1628.

8. The Ordinary Office-bearers in the Church, which GOD hath appointed to continue to the end of the World [extraordinaries now ceasing] are *Dollars*, *Presbyters*, and *Deacons*; *Dollars* are commonly ranked with the *Presbling Elders*, *Teaching*, *Preaching* and *Ruling* pertaining to them both as they are qualified to do labour; *Dollars* being likewise useful in Schools and Universities, for training up Students of Theologie. As for *Presbyters* or *Elders*, they are either such as labour in the word and Doctrine,

1. Presbyterian Government described.

and also Rule, whom they call promiscuously, *Padres*, *Abbates*, or *Bishoppes*. Of such as only Rule, being Members Constituent of Ecclesiastick *Judicariers*, concurring Authoritatively with Ministers in matters of Rule and Disciplining. To these they appropriate the name of *Ruling Elders*; As for Deacons they have no Authority in Courts, but in *Concils* they have, being concerned ^{in their} *portion* in Church Collections and provisions for the poor; and the like. Genes: formis 1. B: Dilect: 35. 2. B: Dilect: 74. 77. Aff: Direct: 3. &c. Ad: Aff: 32.

9. The Title of Bishop mentioned in the Scripture, it is *Identical*, and of the same latitude and import with *Presbyter* or *Pastor*, both as to the nature of the Office designed by these different *Synonymous Appellations*, and as to the Pastoral work, incumbent to those who are vested with the Office. 2 B: Dilect: 76. 85. Ad: Aff: 1638. 32.

10. The Intermediate *Ordinary way of Communicating and Participating* the Pastoral Power, and the exercise of it, is by the *Election* of the People, either reprented in the *Eldership* [who usually are their own choice] for evi-
ving the confusion of the Multitude, Or *Virtually* by every individual man, through their consent, [having free access to dissent, if they pro-
duce any relevant reasons, or weighty Objections; whereof the Presbyter is
Judge competent and ordinative] which is the thing implied by xviij. 1.
I. & 3. Breathing out, or holding up the hand, as a sign of assent. And
chiefly by the *Imposition of the hands of the Presbytrie*, with Prayers and fast-
ings, solemnly setting a part, and *Ordaining* the man [chosen, called,
tryed, and found fit] to the work of the Ministerie, in general, as GOD
shall clearly call him to employ his Talents, and in particular to
the Pastoral Charge of such a *civill Flock*, wherunto he is orderly called
and admitted, which Rite and action is called xviij. 6. Genes: form: 2. B:
Dilect: 93. 99. 81. Aff: Dir: 3. 4. &c.

11. The Minister being thus settled, he must reside and labour among his people for their salvation and Edification by all Gospel means, and he cannot at his own Arbitriment, relinquish his flock, or lay aside his Pastoral charge, but is to be subject to the *Presbytrie*, and other *Superior Courts* to be disposed of as they find cause & convenient, neither can any other directly and Authoritatively excommunicate or deprive him of his Pastoral Power; But they who have the Power to collate and ordain, who for clear and Onerous causes, may Suspend for a certain time, or depose for ever; But as to what extent or influence, a sentence of the *Civil Magistrate* may have per *concomitanciam*, we will not meddle to define. *Nat*
Aff: 1638. 43.

12. This Pastoral Power is exercised and employed, either in the administration of the word and Sacraments, and other pendicles of the Didactic parts of their work, wherein Ministers are to be instant; faithful and diligent, or in the exercise of Discipline, which they are to manage with discretion, prudence and Righteounes; both for the increas of Knowledge and Pieue, and for the curbing of vice, and reforming the flagitious. *Aff. Dir.* 3. 41. 2. *B. Dis.* 76.

13. As to the execution of Discipline, and the Ecclesiastick part of their work, the several kinds of Courts, Superior, and subordinate, in which preaching and Ruling Elders are to govern, they are either parochial Sessions, Classical Presbyteries, provincial Synods, or National Assemblies, and [if it could be conveniently obtained] an Oecumenick or Generall Councell: A Parochial Session, is the ordained Minister of the place, together with the Ruling Elders, and if the Minister baye a Colleague, they moderate in their Session per uers, the Moderator having no negative voice, a Classical Presbytery is made up of the parishes of a lesser presbytery than a Province, and both unto a Presbytery, and a provincial Synod (made up of several Presbyteries) each Minister within the respective bounds cometh with one Ruling Elder with him, whom their several Sessions chuse and think most fit. A National Assembly, is only made up of chosen commissionated delegates. To a National synod there comes two or three Ministers with one Ruling Elder from each Presbytery throughout the Nation, and the number of Delegates from every Presbytery is more or less proportionably to the number and quota of parishes in the respective Presbyteries. Also there may be sent Delegates and Commissioners from Universities and Townes Royal, providing they be ordained Ruling Elders. *Aff. Aff.* 1570. 2. *B. Dis.* 76. *Aff. Dir.* 14. *O. Aff. Dis.* 17. 1638. *Aff. Aff.* *Jut.* 18. 1648. *Aff. Aff.* 1694. *ff.*

14. The Orderly way of bringing Ecclesiastick causes and cases under the cognizance of the Respective [Superior] Judicatories is either by Bill, by reference or appeal: For the more methodical tabling thereof [specially in the General Assembly] there use to be Committees appointed to ripen and prepair matters for hearing in full Assembly: Appeals ascend Gradatim from the lesser subordinate Courts [where the cause was first tabled] to the superior till they finally sit in the Solemn sentence of a National Assembly, this being *ultimus cassatus, & res ibi Judicata*, not being *ulterius Judicanda* [for there is no probability of an Oecumenick Council] otherwayes there would be endless remidelets work; They admit not processes to enter per saluum, or to come in at the broad side, till first they have been tabled, tryed, or cognovit.

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ced upon before the lesier Judicatories. *Ad: Ass: Aug: 30. 1639.* *Ad: Ass: 1643. ss: 2. Ibid: ss: 10. Ad: Ass: 1648. ss: 30.*

15. The *decisive sentences* of the forelaid *reipetitive Courts*, are to be receiv'd; and acquieced in, as proceeding from an *Authority ordained by GOD*, and therefore are *Obligatoriis* either to yield *alioe obediens*, unto them, Or *submission to censur* in case of *disobedience*; And affairs are to be carried on in such a prudent, orderly and Righteous way [agreeable to the *word of GOD* and the *Laudible constitutions* of the Church] as there may be no just Ground to reclame, and the Reason why *Inferior Judicatories* are concerned to do so, is, because if the *parties*, against whom the sentence strikes, deeme themselves manifestly injured, or that there hath been any gross irregularity in the procedure of the Court, they may be *appealed* from to a *superior judicator*, and so are lyable to be *censured* for their Maladministratior, if the *appellant* make it appear to have been so, but if the causes or reasons of *appeal* be found frivilous and weak, then the *appellant* is still under the rye of the former *sentence*, for, and from which the *appeal* was made, and moreover is publickly rebuked for suspecting and impeaching the justice of a *Church judicator*. *Ad: Ass: P: 108.*

16. *Sessions and Presbyteries* meet more frequently as their affairs require, *byonds* ordinarily twice a year, and the *General Assembly* once a year, and either, *pro re nata*, if necessary and weighty exigencies call for it, and if time allow not to overtake all the business comes before them. They use to appoit a *Committee* of the *Assembly*, either for publick emergencies that may concern the *Church*, for visitation of *Churches*, &c. Or for expediting in the interval till the next *Annual meeting*, what they had not discussed, during the *Sessions* of the *Assembly*, and this *Committee* they circumscribe and limit with *instructions*, and appoint *ad hoc officium*; & pro tempore *Facultie statu*, the particular affairs which they are to medle with, being specified and ingrossed in their *instructions* and *commissions*, and in all their actings they are countable to, and Censurable by the next *General Assembly*. *Geno: Form: 2. B: Disse: 19. Ad: Ass: 1638. ss: 26. Ad: Ass: 1642. ss: 8. Ad: Ass: 1690. ss: 26.*

17. In all their *Judicatorias* they have a *Moderator*, who is chosen for longer or shorter time, as they see convenient, but they are against a constant *Superintendent* or *Moderator*, least it have a bad tendencie, and produce ill effects. This protemporal *Moderator* hath no ^{magis} or peculiar power, paramount to any of the rest of his Brethen, but only ^{magis} ergo, I. E. for orders sake, and to evite confusion; during his service at this post

post; his preceeds in their Arguings and Ratiocinations, requires the sentimen-
t of the several Members, summing up what seems to be the Judge-
ment of the Pluralitie, and if it be thought fit to bring the matter in-
tiation to a Vote, he pronounces the mind of the Major part, which deter-
mines the thing in question, but gives no vote himself, except there be
a just equality of Votes of the rest, then [non potestatis vel Jurisdictionis, sed
ecclesiastis ergo] he gives his suffrage also; the Moderator likewise, if need be,
intimates a meeting pro re nata, this comely order they keep, where all
may have access to moderate interchangably, and none to envie or do-
mineer over another, in a Discrepant way. 2 B. dis: 79, Axt, Axt:
36 fol: se, 243. Axt, dir: p: 6. antiquit. 111. 111.

148. The Kingdom of Christ being spiritual, and not of this World, his
Subjects, Courts, Stewards or Officers unto whom he hath committed the
Vigil of the Kingdom, so likewise, therefore it is only Ecclesiastick Causes,
which they deal with proper cognosse upon, they meddle not with Civil
or secular Affairs, as being *stirring furi*, and so extraneous and *excentrical* to
them, except they be required by the Magistrate, to give their advice and
opinion, in matters wherein the Church and Conscience may be incidentially
concerned, hence their grand care and busines is to fence a-
gainst Heresies, Errors, and Schisms, and such heretodox dognes, or tenets, as
are contrary to sound Doctrine and Godly living, against hereticall Ecclesiastis,
they also as *Causas morum*, animadverse that no scandalous or notorious vice
and impudent pals without a due check & censure, according to the merit of
offences occurrent, so that matters of Faith and Godliness of Conscience
and Conversion, are the proper and formal objects of their disquisition
and determinations, 2. B. dis: 79, Axt, dir: 15, Or: Axt: Conf: c. 31.
Art: 5. Axt, Axt: 1638, se: 25.

149. There ~~judicium~~ or *Censures* are also spiritual, and they proceed from
Lesser repreffts [even as the Offender deserves] ay till they come
to the tremendous censure of Excommunication, which is seldom inflicted
and that not till after Leasurely deliberation, and frequent dealing, to bring
the obdured delinquent to sensible Repentance, and if a gentle and discrete
means are concerned, then with a great deal of solemnitie, as being
Summum fusari Judicij praejudicium, they proceed to this Final and whiles
Total sentence: they also deal with contumacious Delinquents to induce and prepare
them to serious Repentance, that upon the apparent evidences thereof, they
may be absolved, and received again into Church Communion; but if such
contumacious misers will be obstinately wicked to their own perdition
B. they

they grieve at Satans better succels then the Churches, and leave them to
the last Judgement of GOD Genep: form of Exam: and abs: Aff: Conf:
C: 30.

20 They are not fond of *Signissimam mystick Ceremonies* in the worship and
service of GOD but rather follow &c symbolize that comely Gospel-simplicity,
which Christ and his Apostles used, that in the Church of Rome hath been
sadly marred with the whoorish fairdings and *gaudia* of humane Devices,
Additions and Traditions, rather borrowed from the old Pagan Pageant,
than the *Sacred page*: But though they Nauseat such relicks and pieces of
Papistrie, yet what Rites and Ceremonies are decent and convenient, either
from the Nature or Adjuncts of the Religious Things or Actions they are
exercised about, they are neither so shay nor foolish as to refuse to use them,
A. J. Conf: Art: 21. Act: 1638. §: 1. 7. Aff: Conf: G. 21. Art: 1.

21. Neither are they for stated *anniversarie Feasts or Fasts*, which are sadly
prophaned and abused among the Romanists, for at least the *superstitions* un-
thinking Vulgar make little other use of them, then for rioting and ral-
eling, sporting and gamming, and other such dissolute practices, highly
unbecoming dayes, than palls under the *Character* and opinion of *Holy*:
dayes: Yet when Emergencies, and dispensations of providence occur,
that call for publike *humiliation and fasting*, or *solemn Thanksgiving*, they think
it their duty to consecrate some part of their time, for *Fasts* and *Thanksgiv-
ings*, devoutly to deprecate GOD's imminent wrath, and to plead the
aversion of *impended Judgements* due to them for their sins, or to Praise
GOD for *Blessings* received, and to begg further favours; These being
such pieces of *Religious Work*, which GOD both by his Word and Pro-
vidence sometimes requires, Genep: Treat: of Fast: Act: Aff: 1645. §: Ult.

22. The Church hath an *intrinsec power*, distinct from, and not formalie
dependens upon the *Magistratical Civil Authoritie*, being co-ordinate with it, not
in *Spiritualibus*, subordinate to it; by which power, though there were
no Magistrate, or albeit there be a Magistrate, Christian or Infidel, yet she
may do every thing needful, according to Christ's Orders, for her own
orderlie preservation of *Unitie and Puritie*, and the administration of all
the *Ordinances* of the LORD: This power properlie respects *ecclesiastical Ecclesie*,
whereof the Civil Magistrate hath no share, *qua talis*, either to ordain Mi-
nisters, Preach the Word, dispence the Seals, or inflict Spiritual Censures;
this being remote from his province, 2. B. Disc: 73. Aff: Conf: C. 30. A.
L.C. 31. Ar: 2.

23. Yet

23. Yet as to ~~the~~ Ecclesie, what concerns the External Polite of the Church, they ascribe much to the Magistrates power and Authority, as being by GOD's Ordinance concerned to defend the Church against foul Hereticks, turbulent Schismaticks, and the contumaciouslike Scandalous, &c. That so *Unite and Purity* be preserved, and to reformat corruptions, to convoke Assemblies, to see to the Honest and Honourable provision of Ministers, and to add his Civil Sanctions to the Churches Acts and Decrees, and therefore in their General Assemblies, the *Jursum Magistrate* may either be present himself, or send his Commissioner: But whatever Objective power the Magistrate hath *circa sacra*, it is not Privative but Cumulative, ad majus bonum Ecclesiae. Genev: Conf: 2. B: Disc: 72. 73. 84; R: J: Conf: Ar: 25. Afr Conf: C: 23.

24. Article, For as Good as this Government is, yet it may be *mishandled* [as many times Magistracy hath been, in all the forms and shapes of it, which none will deny to be the *Ordinance* of GOD] therefore whatever Maladministrations, Mistakes or Escapes, may happen by the *Governours* of the Church, they are not forthwith to be fixed or fothered upon the Government it self, *Humanum est labi*: Surely a grain of allowance must be given to the *Infirmities* of Men, who while cloathed with Flesh and Blood, are not to be expected perfect or infallible, *nemo sine crinita vivit*: And if a good Impartial Comparison were instituted, betwixt Presbyterian and other competitor Governments, it might probably be found to be the less Criminal: But *nihil est ex omni parte beatum*, Afr: Conf: C: 6. Art: 5. & C: 25. Art: 5.

We conclude, lamenting the unhappy times we live in, wherein the Christian Religion sadly suffers, partly by the gross immorality of many of the professors of it upon the one hand, partly by the dissensions, divisive practices, and implacable like animosities of others of them upon the other hand; As for the first of our maladies, we may justly say with Seneca, *collecta vitia per tot states diu, in nos redundant*; Seculo premimur gravi, quo Icelera Regnant. Sen: Octav: 335. And this Epidemical plague of prophanity seems herein to be the more prodigious and desperate, that notoriously scandalous persons approbriously contemn the cure of their sins. Viz: The Faithful Administration of Gospel Ordinances, particularly that August and venerable ordinance of GOD, Ecclesiastick Discipline and Censures; Alas! few are persuaded this is a Divine Ordinance, and far fewer will submit to it as such, but rather in their pride, perversitie and ignorance, decline and scorn Church censures, Tell it not in Gath, &c. That among Christians, Christ's Laws and Constitutions are so contemptuously treated, what other could be expected

and Targets, we will say no more to such Unchristian Christians, and what
Christian did say of old, Sequitur Superbus ultor a tergo Deus. Sen. Hiero-
n. 102. As to the other Maladie of Contentions & Subsistencies in the Church, which was
also the Bane of Religion, we may complain as Optatus did of his times, Omnes
contentiosi homines sumus. we are all of us a contentious pack of men, for of
a Truth on all sides litigant, particularly about Church Government, there are too many
inflexible genituous and persecutio[n]e in every particular of their espoused Opinions, as if
our whole of Religion were involved therein, and are ready to misjudge, nickname and
revile one another, yes and some bigots of each counterparty to Unchristian and Unchrist-
ian one another [a wild practice downyng Antipodes, and contrarie to the Rules and
genius of the Gospel] that by gaine or losse who will, by these intestine tragedie digladi-
tions, surely the common enemy Triumphis in our spoiles & ruins, as Trophies of Victory.
O Christians! what shall be done for the remedie of these maladies? It requires in-
deed much wisdom to propose, and no less prudence and discretion to apply what might
be thought fit to be proposed, but in all likelee hood, only Heavens hand can rectifie &
redresse what is amiss and out of course this day; Yet surely as Ministers derive their
power from the Mediator Christ, so Magistrats derive theirs from God Almighty,
and both by vertue of their Office, Commission and Capacitie, are unavoidably obliged
to joyn their power and policie together for the suppression and punishment of vice and
wickednes, and the promoual and encouragement of Vertue and Piety, for no less will
God call civil Magistrats to an account for their negligence and maladministrations
than Church Pastors and Ministers, therefore both shoud amicably correspond and
cordially concuer for advancing the peace and quiete of the Church, for which purpose
it is our hearty Vote, that God would pour forth a spirit of Wisdom, Zeal and Fili-
ty upon Magistrats, Ministers and all Ranks and degrees of persons, Amen.

FINIS.

